

149. ~~11th Regiments~~ T. 1

AN
ACCOUNT
OF THE
LIFE
OF

Mrs. *MARY TERRY,*

Who died December 8. 1708. in
the Eighteenth Year of Her Age.

W. Musgrave.



Who died December 8, 1708. is
the Eighteenth Year of His Age.

TO

His Honour'd Mother-in-Law,
Mrs. MARY TERRY.

Honoured Madam,

HAVING this Opportunity, I
 thought it might be of some use
 to publish, with your leave, the
 following Account of your pious
 Grandaughter, who under your Instruction
 and Care was, through the Divine Blessing,
 rais'd a shining Example of serious and
 unaffected Piety.

The Dedication.

I am sensible the Mention of her must cause a fresh Grief; but I hope that by this time you are in a better Capacity than formerly, to read even with some Comfort and Pleasure what I now humbly offer unto you.

I beg you will forgive me, that I have not sent it forth sooner. There are Reasons to satisfy you, which I need not tell the World. Providence has seem'd to make it wait for Company, that there being a double Witneß to the Power of Christianity, it might have the more Force. My Design is the Glory of God; and if any Good shall hereby be done, I know you will truly rejoice with him who has the Happiness of being,

MADAM,

Your Dutiful and Affectionate

Son-in-Law,

Tho. Reynolds.

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T H E
L I F E
O F

Mrs. Mary Terry.

An Account of her Infancy and Childhood, together with what she has remark'd of the Providence of God in those Stages of her Life.

SHE was born at *Hamborough* in *Germany*, her Father who exercis'd Merchandize having settled there on account of Trade.

The first thing she calls to her Remembrance, which was the first she could recollect

that was remarkable in the Providence of God, was her being visited with the Small Pox when about *five* or *six* Years old: at which Time her Sister and two Brothers were afflicted with the same Distemper; of which her eldest Brother WILLIAM dy'd, but God was pleas'd to bless Means for the Recovery of the Rest.

Soon after this her surviving Brother RICHARD was brought very low with a Fit of Sicknes, which prov'd at last to be the Stone, for which he was cut twice, quickly one after another, and each time a Stone of the Largeness of a great Pea was taken from him. This was when he was between *three* and *four* Years old; and yet, as she observes, it pleas'd the Lord to raise him to a perfect State of Health and Strength again.

In the Year 1698. an afflictive Providence oblig'd her to come with her little Brother and Sister to *England*, she being the eldest of three, whom it pleas'd God at that time to commit to the Care of their pious Grandmother. She observes the Goodness of God in giving them a prosperous Voyage, delivering them from the Hazards of the Sea, and conducting them safe to their Grandmother; and then makes the following Remark. I hope God has turn'd this Affliction to our spiritual Good, for here we have the help of a better Education, and here Religion is kept
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up more in the Purity and Power of it, than it was in the Place from whence we came.

By this means she came under my personal Observation and Ministry ; and as by Relation and Acquaintance I had better Opportunities of knowing her than many People, so in the whole Account which follows, there has been the strictest Regard to Truth, and of which there are now many living Witnesses beside my self.

She was about *eight* Years old when she left the Place of her Nativity, and came to *England*. When here, one of the first things that invited our notice were her religious Inclinations. It was wonderful to remark the large Stock of good Instructions and devout Prayers wherewith she had furnish'd her Memory in that early time of her Life, and how diligent she was to retain them, by often repeating those good things that had been taught her, and taking care that her little Brother and Sister did the like.

About the Eleventh Year of her Age she learn'd to write, and no sooner could she join her Letters, than (as we found after her Death) she would write down the Heads of those Sermons which affected her, and which she carefully carry'd home in her Memory. Sometime after this she learned Characters by her own Ingenuity and the help of a Book, and soon attain'd to such Perfection therein as few did exceed her, which was a great

Comfort to her Grandmother, and a help to the Family, by repeating afterwards to them what she had written at Church, and which she did with as much Freedom and Facility as tho it were a printed Book.

In this Year of her Life she was taken very ill of a Fever, in which, as she writes, she was much afraid to die, as fearing the State of her Soul was not safe: which made her seriously think within herself, how importunately she would pray, and how much better she would discharge her Duty, if God should spare her. And then she adds: It hath pleas'd the Lord to try me in raising me from that Sick-bed, that I should not *die*, but *declare the Works of the Lord*.

This is the only Instance she gives of any notable Distress of Mind; and when she recover'd she made good her Vows. I cannot lay the Beginning of her Conversion here; for such was her Seriousness and unblameable Behaviour, that I doubt not the Grace of God had touch'd her Heart long before this. It is the Happiness many times of those that enjoy the Advantage of a religious Education, and have been kept from falling into grievous Sins, to be brought by insensible Steps into a Love of Religion, so as that neither they themselves know how to date the particular time of their Conversion, nor can others assign the time wherein they were not converted.

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In the Year 1703, which was the *Thirteenth* of her Age, it pleas'd God to remove by Death her only Brother RICHARD, whom she dearly lov'd, and on whom she had taken much Pains: but tho she was much affected at his Death, she blesses God she did not *sorrow as those that have no Hope*; and then adds: God had been early at work upon his Heart. This was a great Affliction to us all, and to my Grandmother especially: for by taking him away, God rooted the Name out of the Family, there being never another to bear it up.

The Reader will forgive the Digression, if I take leave in this Place to mention somewhat of him. He was a Child deservedly admir'd by all for his natural Beauty, and the engaging Sweetness of his Temper and Carriage; but that which was most of all to be wonder'd at, was the pious Disposition of Mind that so early appear'd in him: as his gracious Sister was not wanting to do all she could to improve him, so was he as ready to receive Impressions. He was a Child that read much, and thought much, and spent much of his Time in walking and pondering by himself. He could never be found without some good Book or other in his Pocket, even when he was but little above *five Years* old. He was constant to his Retirements for secret Duty. But that which deserves a particular Remark, was the Concern which this young Child had, sometime before he dy'd,

dy'd, for the Spiritual Welfare of an aged faithful Servant that had been above forty Years in the Family, and who by Weakness was confin'd to her Chamber, having past the Seventieth Year of her Age. This little Child, when not *eight* Years old, would take delight to be with her, and of his own accord discourse of the things of God, and pray with her; in which, as that Servant said, he would deliver himself so pertinently, and in such an affecting manner, as was wonderful. He continu'd thus till she dy'd, and was hereby no small Help and Comfort to that poor Servant. Thus, O Lord, *Out of the Mouth of Babes and Sucklings hast thou perfected Praise!* Mat. 21. 16. He dy'd *October* 13. 1703. in the Tenth Year of his Age.

After this sad Providence of her Brother's Death, she takes notice of some others that befel herself, particularly of a dangerous Fall she had upon the broad Stones as going along the Street, but blesses God it was with no further Hurt than her Ankle being strain'd, which, says she, was my Remembrancer for several days; and the Mercy was the deeper impress'd upon my Heart, in that I receiv'd not a broken Bone. And then subjoins: O how is it owing to the Providence of God, that has and does take such care of me, and preserves me in my Goings out and Comings in, that such, nay ten times worse Accidents do not befall me every day.

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Soon after this, it pleas'd God to exercise her with great Deafness through a violent Cold which lay much in her Head: It lasted near two Months, all which time she enjoy'd little of the Comfort of Life; but her greatest Trouble was, that hereby she was hinder'd of the Privilege of joining with others in any Publick or Private Ordinances, tho' (as she writes) it was also melancholy not to have Converse with Friends. She adds: I was earnest with God in Prayer, that he would, if it were his holy Will, direct to some proper Means, and give his Blessing thereto, and again restore the hearing Ear; which after about two Months he was pleas'd to grant; and then she says: O blessed be God that I have all my Senses, and am not depriv'd of any! By the Loss of one, how is the Comfort of all abated! I hope I have been taught how to prize them more than ever. The Lord sanctify this late Exercise to me, and enable me to make some sutable Return for this Mercy, to glorify him in all the Parts, Members and Senses of my Body, and all the Powers and Faculties of my Soul.

Another Providence she remarks was her falling down a Pair of Stairs with great Violence, and her Face upon the Ground, by which she had some Bruises and her Face very much swell'd, but this was the worst Damage she receiv'd. Only her great Trouble

ble under this, she says, was, that the next day being Lord's-Day it detain'd her from the Publick Worship of God. But upon her receiving no further Hurt, she adds, I hope I was truly thankful for this Mercy and Deliverance, I come now to give

An Account of the Publick Dedications of Herself to God. The Discouragements she met with, and how she overcame them.

SHE writes, that in the Year 1705. towards the latter end, God wrought in her earnest Desires to partake of the Ordinance of the Lord's Supper; but Satan was very busy with his Temptations.

The *first* of them appear'd in his working in her a Shame to express the Sense of her Mind, in order to obtain the Desires of her Soul.

But she overcame this by the following Considerations. I thought, if this should prevail to hinder me in my Approaches to that Ordinance, it would evidence I had not a right Principle of Love to God, nor a Sense of my Obligation arising from the positive Institution of Christ, and from my Baptismal Covenant, which hath already bound me up to all Duty; also it would argue Ignorance in me of the abundant Advantage

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vantage that would flow to me from a right Discharge of my Duty, and an answerable Conversation in performing the Engagements thereby laid upon me to all Holy Walking; such as God's giving me his Son Jesus Christ to be my Saviour and Redeemer, in him offering to be my reconcil'd God and Father; in him freely giving all other Blessings, such as a seal'd Pardon of all my Sins, Nourishment and Strength to all my Graces, the sealing up of the Covenant and all its Promises to me, and giving this as an Earnest and Pledg of Everlasting Glory: for these and the like Blessings and Privileges are receiv'd at the Lord's Table by every worthy Communicant.

She adds: At another time the Devil and my corrupt Heart suggested to me, that altho I did give my self to God in the most solemn manner, and by his Grace did resolve to walk in all his Commandments; yet how well soever I might begin, I should not be able to persevere to the End: but in Prosperity I should be ready to be puffed up, and forget my God; and in Adversity be overmuch depress'd and cast down, or be over-anxious and solicitous about the Body, and neglect the Dutys and Concerns of my Soul. I was afraid lest the Temptations of the Devil, the Flatteries and Allurements of the World, the Vanities and Pleasures to which Youth is commonly addicted, should over-

overtake and betray me into presumptuous Sins.

But amidst all these Troubles of Mind, I met with that comfortable Promise in the Covenant of God; Jerem. 32. 38. *And they shall be my People, and I will be their God.* And in the 40th Verse he says again; *And I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts that they shall not depart from me.* I place my Hope and Trust on God's fulfilling this Promise to me, that he will, nay I hope he hath already begun to implant his Fear in my Heart, so that notwithstanding all the Oppositions I may meet with in my Way, I shall never depart from Him.

Another Temptation was, that I was too young to approach that solemn Ordinance.

With this I consider'd, that those advanc'd more in years cannot meerly by their natural Gifts and Qualifications perform any Duty in a right manner, so as to be accepted with God in Christ, without the Influences of his Grace and Spirit accompanying their Endeavours; with which Grace he can also and doth assist younger Persons that are earnest in begging it of him, and who serve him in Sincerity and Truth, which I desire to do with all my Heart and Soul; and therefore

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I trust that God will not deny me his Assistance.

And as no small Motive and Spur to me in my Preparations for this Ordinance, I had the Example of an Acquaintance before me, even younger than my self, who upon making known her Desires was admitted a Communicant under the Care of the same Ministry.

After all I was satisfy'd, that these and all other such like Suggestions, which would divert and put me by making Preparation for this Ordinance, were Satan's Stratagems. I beg'd of God he would be pleas'd to remove all Obstructions and Hindrances that seem'd to lie in the way, and prepare my Heart for a right Attendance upon him in so solemn a Duty, knowing that *the Preparation of the Heart in Man is from the Lord*. And then she gives the following Relation of herself.

In the Year 1706, I made timely Discovery of my Desires, and some suitable Preparation according as I was able, in order to my being admitted the following *April* to the Lord's Table. I chose this Month, it being the Entrance upon a new Year of my Life. I thought, that to lay my self under new Bonds and Obligations to walk in God's Ways in the Beginning of a new Year of my Life, might be a means to walk this Year more closely with God, and to maintain my Communion

munion with him in a holy and humble manner.

The Monday before Sacrament-Day, the Lord was pleas'd to visit my Sister with a Fever; I thought God was now displeas'd at something in me, and going to indicate his Displeasure, not only by threatening to take away my Sister from me; but also by the timing of it I was afraid he would disappoint me in his Providence of my long-ing Expectations and earnest Desires on the approaching Lord's-Day.

But the Lord was better to me than my Fears, and mitigated his Hand, and gave us a hopeful Prospect of Recovery, for which his Name be prais'd. Hereby also he gave me hopes of having yet an Opportunity of waiting upon him on his own Day at his House and Table.

April 7. 1706. Being aged this Month Sixteen Years, I was at my Desire this 7th Instant (it being Lord's-Day) admitted to the Participation of the Lord's Supper. Therein I enjoy'd some sweet Communion with my God; but my greatest Joy and Comfort at this time, was when I came home, upon reflecting on what I had been doing, and my reviewing the Sermon which was preach'd that Afternoon from those Words, *Isa. 63. 19. We are thine.* Wherein among other things were shewn the special Grounds upon which Persons may be said to be the Lord's,

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Lord's, as by Election; by Price and Purchase; by effectual Calling, and the Work of Regeneration; and by their own Act of Self-Dedication or Covenant-Surrender. Upon all these Grounds I hop'd I might now with Comfort look up and say, Lord, I am thine.

Besides this, She solemnly devoted herself to God in Secret. She has left her Covenant written and sign'd with her own Hand, June 1706. This she did according to the Form directed by Mr. Allein. In a word, She seems to have omitted nothing whereby she thought she could bind herself fast unto the Lord; and having thus solemnly dedicated herself to God, she made it her Business to adorn her Profession with a Life and Conversation futable thereto: which leads me to give

An Account of Her Christian Deportment and Behaviour, and particularly of the Discharge of her Duty towards God.

SHE made great Conscience of secret Duties. Prayer was her constant daily Exercise, in the Gift and Grace of which she had attain'd to a great Proficiency. There are a few Specimens left written with her
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own Hand, and which, by several Tokens, appear to be of her own Composure. If at any time through any unavoidable Incumbrance (which was very rare) she had been hinder'd of an Opportunity of conversing with God in Secret, or if she had slightly perform'd her Duty, it greatly afflicted her. How heavy-hearted, says she, do I awake the next Morning ! And she bless'd God it was thus with her, chusing much rather it should be so, than to have no Concern at the careless Performance or Omission of her Duty, whatever was the Hindrance that occasion'd it.

She was diligent in searching the Scriptures, and careful to remark those Passages especially, which she found had the greatest Influence to keep her close to her Duty. A Collection of which, neatly written and rank'd under their proper Heads, she kept by her, to have recourse to upon Occasion. That which she propos'd hereby was, that she might be reminded of God's Covenant-Promises, and the Vows she had made to God ; might be encourag'd to the serving him in the days of her Youth, be quickned to the Duties of Prayer and Watchfulness, be instructed to walk humbly and meekly, to live a Life of Faith and Christian Contentment ; that she might be put in mind of her Mortality, and the Uncertainty of Life ; and in a word, that she might be excited to grow
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in Grace, and to persevere therein to the End. I have thought fit to publish this Collection, together with her Prayers in the Order which she has plac'd them, at the End of this Account, hoping it may be of use with God's Blessing unto others, as I doubt not it was to herself.

Besides reading the Holy Scriptures, she convers'd much with other good Books. She has set down in a Paper by itself, several short and pithy Sentences, with which I believe she found herself pleas'd upon the reading of them. I shall mention two or three, such as follow.

If you are not so happy as you desire, it's well you are not so miserable as you deserve.

We have a Day of Mercy; if we neglect that, God hath a Day of Justice, and he will not neglect that.

The Commandment finds our Duty, and the Promise finds our Strength.

God has his waiting Servants as well as his working Servants, when under Affliction or bodily Confinement.

Whilst Christ is at God's right Hand, and the Bible in the Hand of gracious Persons, they need not be dejected in any Condition, &c.

To Prayer, and reading the Scriptures and other good Books, we may add the Duties of secret Meditation and Self-Examination, in which she did frequently exercise herself, and in which she own'd to me, that her

Thoughts of God and spiritual things have sometimes vastly exceeded what she was able to express. It was her great Trouble, when at any time she could not engage in these Duties with that Freedom and Enlargement as she ought, and she hop'd she desir'd to do. In taking an Account of herself, she thus expresses it. At this time Heart-Sins are my greatest Trouble. The Departures of my Heart from God, the too great Neglect of my spiritual Watch, my Deadness and Dulness in Duty, that Temptations too easily prevail, that there is so much Corruption in me, of which I daily see more and more (and I bless God I do see it, that in his Strength I may suppress it) These things, with others of the like nature, are my greatest Burden; and very heavy am I that I can serve God no better.

As to the Publick Worship of God, there are many Witnesses of her decent Behaviour at it, of the Gravity and exemplary Seriousness wherewith she attended God's Holy Ordinances. It was her great Concern to approve herself to God, by worshipping him in Spirit and in Truth. In Hearing she ordinarily wrote after the Minister. Lords-Days and Sacrament-Days were her most refreshing and desirable Seasons. It was her Trouble, if at any time she thought she should be debar'd the Privilege of waiting upon God in his House. She sometimes found
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that Refreshment in Ordinances, that she wish'd the Day were longer; and as she expresses it, she felt an Uneasiness and Backwardness to enter into the Week's Affairs again.

Besides her strict Observance of the Lords-Day in all the private and publick Duties of it, she willingly omitted no other Opportunities that did present themselves in the Week. She took particular Delight in attending the Seven-a-Clock Morning-Lecture, which for many Years has been kept up by Dissenting Ministers, and which has done abundance of Good to many People. This she us'd to do when it was within reach, and she could do it with a due regard to her Duty in other respects.

But I must conclude this Part of the Account by adding, That tho she was so diligent in the discharge of religious Duties, she was however sensible of the Imperfections and Weaknesses which attended them; and when she had the greatest Enlargements, and found her Graces in the liveliest Exercise, she was afraid of being puffed up or resting in her Duties. She knew the best of them were so far from being meritorious, that without the infinite Merit and Intercession of Christ, they could not be so much as acceptable. She study'd Holiness as the Way to Heaven, and as her preparatory Meetness for it, but rely'd solely on the Righteousness of Christ

as the Price of her Salvation. She serv'd the Lord with her whole Heart, and yet knew herself to be but an unprofitable Servant; for as what she did was not meerly from herself, but by the Assistance of God's Grace, so was it no more than what she ought, and was her Duty to do. Having given this Account of her religious Exercises, it may not be improper here to subjoin

*The Work of God's Spirit upon her Soul
in Holy Duties.*

THESE she set down in a Paper by itself, and for greater Concealment and Secrecy, did it in Characters which I procur'd to be written out in long Hand by a near Relative that could understand and read them. They contain some Instances of her Ordinary and Week-days Experiences, but more especially those she met with on Lord's-Days and Sacrament-Days. I shall give them in her own Words: She calls them, *A brief Account of the Workings of her Heart towards God in Duty.*

Her

Her Week-Days Experiences.

SHE thus expresses herself. This Evening, some Sedateness and Calmness of Spirit in Prayer.

Another time, Some Enlargement and Affection.

Again, much Brokenness of Heart and overflowing of Tears in Prayer.

This Day, much assistance in Duty.

Further. This Week I bless God has been a good Week.

This Evening, much Enlargedness of Heart with God in Prayer.

Another time. This Evening my Heart was much enlarg'd in Prayer, particularly for Preparedness to die.

Again. My Heart was much drawn out in Prayer to God for Preparedness for Affliction.

This Evening my Heart was much enlarg'd in Prayer. I think I may say, I had much Communion with God.

Another time. Much Communion with God in secret Prayer.

Another. This Evening I was pretty much affected in Prayer, and my Heart was more soften'd than ordinary.

Again. At this time I was more largely carry'd out in my Desires for Increase of Grace.

*Her Lord's-Days and Sacrament
Experiences.*

FEBRUARY 2. 1707, Being Lord's-Day and Sacrament-Day. This was a good Day to my Soul, my Heart was much affected and drawn out towards God. I was kept in a great measure from those vain and wandering Thoughts which sometimes have much interrupted me. Towards the Close of the Lord's Supper, the Minister exhorting us to make Religion our Business, that Scripture in a powerful manner came into my Mind, Col. 2. 6. *As ye have receiv'd Christ Jesus the Lord, so walk ye in him.* This I write, because it made such an Impression upon me.

March 1707. Upon a Lord's-Day, she thus writes: This Lord's-Day I was much affected in the publick Worship, and my Desires were vehemently carry'd out towards God.

March 16. being Lord's-Day. In the Morning when I began the Day with Prayer, my Heart was very dead, and in the publick Worship I had no Communion with God; but in the Evening after my Return home, I went into my Closet, there God met with me. My Heart was then much enlarg'd in Prayer before him. Prayer was a very pleasant Work. Blessed be
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the Lord, he made up to me in the Evening what I wanted all the Day.

March 23. This Evening I humbled myself before God with many Tears, for my Lukewarmness in Duty throughout the day, arising from the want of those due Pains and Care I ought to have taken in Duty. I earnestly beg'd of God that he would quicken me.

April 11. 1708. This Lord's-Day was a good Day to my Soul. I met with much Refreshment in Duty, both Publick and Secret.

April 18. This Lord's-Day I had much Communion with God in several of the Duties of the Day. I could have wish'd the Day had been longer. I thought then I could easily and comfortably have died.

April 25. This Evening I was upon my Knees before God, and my Heart was much enlarg'd in Prayer: I particularly and earnestly beg'd of God I might be more watchful this Week against Temptations.

June 1708. Lord's-Days are now very sweet and refreshing to me.

June 17. The Minister preach'd on those Words, Matt. 25. 46. *And these shall go away into Everlasting Punishment:* When representing the Everlastingness of the Punishments of wicked Men, methoughts I never had such an Idea of the other World.
But

But henceforward may I have more affecting Thoughts of it!

June 20. This Lord's-Day I have had some sweet Intervals of Communion with God in Duty, but especially this Evening in secret Prayer, I think I dare admit it as an Experience of Communion with God.

Novem. 14. 1708. Lord's-Day: My Heart was much more affected in private Duty than it had been of sometime. My Prayers to God at this time were much spent for the quickning and influencing Graces of the Spirit of God, having been for some time under the Suspension of Grace, and dead and dull in Duties.

January 4. 1708. I renew'd my Covenant with God at the Lord's-Table. It being the first Sacrament in this Year, I had a special regard both in my Preparations and in the Ordinance to a new Year, and resolve and engage to take more Pains with myself, and to study my Duty more, and do more for God than ever I had done; and I was earnestly desirous that this whole Year, if God should spare my Life, I might enjoy more of him, have more Communion with him in every Duty, which sometimes I have found very sweet; so that in the whole this may be a better Year with respect both to Duty and Comfort. That I might bring forth much Fruit, and may be found a faithful Steward whenever God shall call me to an Account
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of my Stewardship, whether this Year or another, in the Strength and for the sake of Jesus Christ. It is to be observ'd, that in the Close of this Year she dy'd.

March 7. 1708. I was enabled at the Sacrament to join with great Earnestness and Importunity of Soul throughout the whole Solemnity. I was never more sincere and hearty, I think, than at that time; but yet I cannot say I had such lively Affections stirring in me as sometimes I have had.

May 2. Sacrament-Day. I was very dead and dull in my Affections, and dead in my Thoughts at the Sacrament. So lest I should not receive benefit neither afterwards, I think it proper to remark what was expressly perform'd in that Ordinance. The Minister did largely and particularly trace the several Steps of Christ's Humiliation from his Conception to his dying Agonies on the Cross; and he press'd us to consider the several Benefits which he had already obtain'd for us, *viz.* Peace and Reconciliation with God, the Pardon of our Sins, a right to Eternal Life, the Mission of the Spirit, and Adoption. And tho I had not that Enlargement of Heart and Communion with God as sometimes, yet I did expressly and sincerely give up myself to God Soul and Body, to love, serve and obey him, and to be watchful against Temptations. This I did, tho I had not at this time such sensible Comfort. I did also vow

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with Earnestness of Soul to perform whatsoever was made known to me as my Duty, and to avoid what I knew to be sinful.

June 6. 1708. Sacrament-Day. I cannot say that I have had so much Communion with God this Day as sometimes I have had ; yet I can say I had so much inward Peace and Refreshment, that I would not part with such Joy for ten Thousand others, nor such a Lord's-Day for many Days. I bless God Lord's-Days are now very sweet and refreshing to me ; and when the publick Worship of the Day is over, I could wish it were longer, and I find an Uneasiness and Backwardness to enter into the Week's Affairs again.

In these foregoing Instances I have shewn the Reader the Experiences she had of the Grace of God in her Soul : and if in so short a Space as that of a little more than two Years experience (of which this is but an imperfect Account) she had treasur'd up so much, what might she have done had she continu'd for any length of Time or number of Years ? From what was more hidden and secret, I shall now pass to that which relates to

Her

Her outward Behaviour, and those eminent Qualifications and Endowments which shone in Her.

SHE was observ'd by many, but thorowly known to very few. Her Acquaintance lay in a narrow Compass. She convers'd but little in the World, her Occasions calling her but little into it. She had a great Advantage from the Example of that aged, experienc'd and holy Relative, to whose Care she was committed, and who was ever ready to encourage and cherish the Seriousness that was in her.

Being early inspir'd with Love to God, it lessen'd her value for the World, which she judg'd infinitely beneath that most blessed Being to whom she had given her Heart. When a Child, there are but few that have discover'd so little of a childish Spirit: and when further grown up, the Delight she took in God, and the Exercises of Religion, kept her from being carry'd away with those Pleasures and Vanities which are so powerful and ensnaring to young People.

She lov'd to be always employ'd. Idleness was a Burden and a Sin she could not endure. When she had dispatch'd one Business, she would presently offer her Service for another,
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and was wonderfully ingenious at her Needle, and every thing else that she undertook.

In her whole Conversation and civil Concerns, she kept a strict guard upon herself, and would let nothing drop from her that appear'd light or vain. Her Grandmother has been us'd to say of her, that she had as few idle Words, and as few idle Hours, to give an Account of, as any ever she knew in the whole Course of her Life.

The Discretion and Prudence of her Behaviour and Management was peculiarly remarkable. This appear'd in what did relate to herself, and what did concern her Brother and Sister (to whom, as if form'd on purpose for it, she became a Governess, and they as easily yielded to her) and the same may be said as to every other Affair that was committed to her; insomuch that it was a Saying concerning her us'd in the Family, that she was born a Woman.

She appear'd generally of an even Temper, never much elevated, and seldom excessively cast down. In Trouble she would ease herself upon her Knees, and pray to her Father in secret. This was her sure and constant Retreat, and here she found those Refreshments as allay'd her Fears, and procur'd her an happy Tranquillity of Mind. She was thoughtful, without being melancholy. Under the Exercises of her Mind she would work off her Troubles between God and herself, and
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this gain'd her much Experience. As she was diligent in her Remarks upon God's Providence, so she maintain'd a Sedateness of Spirit under it, scarce inferior to those who were much above her in Age.

In Company she was slow to speak, yet far from being reserv'd or morose. When delivering herself, it was always with a Modesty bordering upon Bashfulness, but so as won the Respect of every body. Herein she had something peculiar to herself, and which gave a Grace to her not only as a Christian, but as one that was well descended. I never heard others mention any thing relating to her Conduct but what was in her Commendation; and for my self, I can say it in great Truth, that I do not remember to have observ'd any thing in her that could deserve to be blam'd.

She was of a meek and quiet Spirit, contented and easy in her Condition. She never discover'd any thing that look'd like an uneasy fretting at the Providence of God. The worst thing she complains of (as the Reader will find in one of her Prayers) was her natural Pride and Passion; but as she secretly confess'd, bewail'd and pray'd against it before God, so she kept it under such a Restraint as few perceiv'd it beside herself.

She

She was very humble, affable and courteous to all People, but especially to her Relatives, towards whom she carry'd it also with that Duty and Respect as gain'd from them an intire Affection. But in nothing was she more exemplary, than in her Observance of her Grandmother, to whom she was always most dutiful and loving : for whom there was nothing whereby she might serve or please her, but she did it readily and joyfully. She took part with her in her Troubles ; and as the greatest Testimony of her Love and Concern, she would be earnest in Prayer to God, whom she knew to be the most powerful Helper, and the best Friend.

Thus I have given a faithful Relation of this young Person, who had she liv'd would doubtless have answer'd the Expectations that were form'd of her. But it pleas'd God, who does all things in sovereign Wisdom, very soon and unexpectedly to remove her from us. So that what remains to be added is but

A short Account of Her Death.

SUCH was the Violence of her Distemper, that it carry'd her off in less than five Days. She found herself somewhat indispos'd for several Mornings before she took her Bed ; but this did not hinder her from appearing in the Family, and being about the House as usual. But, on Friday the *third* of *December*, she fell very ill, her Distemper proving a malignant Fever. She bore her Sickness with extraordinary Patience, speaking but little, yet exercising her Thoughts much Godwards. The greatest Trouble she complain'd of, was, that she could not meditate and compose her Thoughts as she had been us'd to do. When I address'd my self to her, among other things, I ask'd her if she had not experienc'd the Presence of God in his Ordinances, and found Communion with him in her attendances upon him : to which she immediately reply'd, Yes, yes ; You can say nothing of that kind but I can give an Answer to. The Day she dy'd, which was *December* 8. 1708. finding the Pangs of Death upon her, she express'd some Fear how she should be able to get through what was before her, for that she found dying Work to be hard Work. But it pleas'd the Lord quickly to release her of those Fears ; for no sooner

C

had

had I withdrawn from the Bed than she fell into a Convulsion Fit in which she departed, having not finish'd by some Months the Eighteenth Year of her Age.

Watch ye therefore, for ye know not when the Master of the House cometh, at Evening, or at Midnight, or at the Cock-crowing, or in the Morning: Lest coming suddenly, he find you sleeping.

A
COLLECTION
OF
SCRIPTURES,
Wrote by
Mrs. MARY TERRY,
FOR
Her own USE.
WITH HER
PRAYERS.

IT might be of great Use to every Christian, and especially to young Ones, to have something of the like nature with what is here offer'd, constantly by them ; the reviewing of which would encourage

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courage them when they begin to faint, and quicken them when they grow remiss and negligent in their Duty: for which Reasons I have thought fit to annex to the foregoing Life the following Collection of Scriptures, with the Prayers that are added at the End of some of them; in doing which I have observ'd the same Order and Method in which she herself had plac'd them.

A Collection of Scriptures.

God's Covenant-Promises.

JEREMIAH 31. 33. *This shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord: I will put my Law in their inward Parts, and write it in their Hearts; and I will be their God, and they shall be my People.*

Verse 34. *And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their Iniquity, and I will remember their Sin no more.*

Jer. 32. 38. *And they shall be my People, and I will be their God.*

Ver.

Ver. 39. *And I will give them one Heart, and one Way, that they may fear me for ever, for the Good of them, and of their Children after them.*

Ver. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my Fear in their Hearts, that they shall not depart from me.*

Ezekiel 36. 25. *Then will I sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols will I cleanse you.*

Ver. 26. *A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.*

Ver. 27. *And I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my Judgments, and do them.*

Ver. 28. *And ye shall dwell in the Land that I gave to your Fathers; and ye shall be my People, and I will be your God.*

Heb. 8. 10. *For this is the Covenant that I will make with the House of Israel after those Days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.*

Ver. 11. *And they shall not teach every Man his Neighbour, and every Man his Brother,*
C 3 *saying,*

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saying, Know the Lord; for all shall know me, from the least to the greatest.

Ver. 12. *For I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.*

Psal. 47. 14. *For this God is our God for ever and ever; he will be our Guide even unto Death.*

2 Cor. 6. 18. *And I will be a Father unto you, and ye shall be my Sons and Daughters; saith the Lord Almighty.*

Of paying our Vows to God.

PSALM 66. 13. *I will go into thy House with Burnt-Offerings: I will pay thee my Vows.*

Psal. 50. 14. *Offer unto God Thanksgiving, and pay thy Vows unto the most High.*

Psal. 56. 12. *Thy Vows are upon me, O God.*

Psal. 76. 11. *Vow, and pay unto the Lord your God.*

Psal. 116. 14. *I will pay my Vows unto the Lord, now in the Presence of all his People.*

Psal. 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous Judgments.*

Eccles. 5. 4. *When thou vowest a Vow unto God, defer not to pay it: for he hath no Pleasure in Fools; pay that which thou hast vowed.*

Ver.

Ver. 5. *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.*

Job 22. 27. ——— *And thou shalt pay thy Vows.*

Jonah 2. 9. *But I will sacrifice unto thee with the Voice of Thanksgiving, I will pay that I have vow'd.*

Nahum 1. 15. *O Judah, keep thy solemn Feasts, perform thy Vows.*

Deut. 23. 21. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee, and it would be Sin in thee.*

Of serving God in the Days of our Youth.

1 **K**INGS 14. 15. *And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the Grave, because in him there is found some good Thing toward the Lord God of Israel in the House of Jeroboam.*

1 Kings 18. 12. *But I thy Servant fear the Lord from my Youth.*

Jer. 3. 4. *Wilt thou not from this time cry unto me, My Father, thou art the Guide of my Youth?*

Eccles. 11. 9. *Rejoyce, O young Man, in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart,*

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Heart, and in the Sight of thine Eyes: but know thou, that for all these things God will bring thee into Judgment.

Ver. 10. *Therefore remove Sorrow from thy Heart, and put away Evil from thy Flesh, for Childhood and Youth are Vanity.*

Eccles. 12. 1. *Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the Tears draw nigh, when thou shalt say, I have no Pleasure in them.*

Prov. 8. 17. *I love them that love me, and those that seek me early shall find me.*

Matt. 6. 33. *But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

1 John 2. 13. *I write unto you young Men, because ye have overcome the wicked One. I write unto you, little Children, because ye have known the Father.*

2 Tim. 3. 15. *And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.*

Of the Duty of Prayer.

PSAL. 5. 2. *Hearken unto the Voice of my Cry, my King, and my God: for unto Thee will I pray.*

Ver. 3. *My Voice shalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up.*

Pfal.

OF SCRIPTURES. 41

Pfal. 55. 1. Give ear to my Prayer, O God,
and hide not thy self from my Supplication.

Ver. 17. Evening and Morning, and at Noon
will I pray, and cry aloud, and he shall hear
my Voice.

Pfal. 37. 4. Delight thy self also in the Lord,
and he shall give thee the Desires of thine
Heart.

Pfal. 65. 2. O thou that hearest Prayer, unto
thee shall all Flesh come.

Pfal. 116. 1. I love the Lord, because he hath
heard my Voice, and my Supplications.

Isa. 65. 24. And it shall come to pass, that be-
fore they call, I will answer; and whilst they
are yet speaking, I will hear.

Lam. 3. 25. The Lord is good unto them that
wait for him, to the Soul that seeketh him.

Dan. 6. 10. Now when Daniel knew that the
Writing was sign'd, he went into his House;
and his Windows being open'd in his Cham-
ber toward Jerusalem, he kneel'd upon his
Knees three times a day, and pray'd, and
gave Thanks before his God, as he did afore
time.

Luke 22. 32. But I have pray'd for thee, that
thy Faith fail not.

Ver. 40. And when he was at the Place, he
said unto them, Pray that ye enter not into
Temptation.

Ver. 41. And he was withdrawn from them a-
bout a Stones cast, and kneel'd down, and
pray'd.

Luke

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Luke 11. 1. *And it came to pass, that as he was praying in a certain Place——*

Luke 18. 1. *And he spake a Parable unto them, to this end, that Men ought always to pray, and not to faint.*

John 14. 13. *Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorify'd in the Son.*

John 17. 9. *I pray for them, I pray not for the World, but for them which thou hast given me, for they are thine.*

Acts 9. 11. *Enquire in the House of Judas, for one call'd Saul of Tarsus; for behold, he prayeth.*

Job 8. 5. *If thou wouldest seek unto God be- times, and make thy Supplication to the Al- mighty——*

Job 22. 27. *Thou shalt make thy Prayer unto him, and he shall hear thee.*

Psal. 109. 4. *For my Love they are my Adver- saries: but I give my self unto Prayer.*

Psal. 145. 18. *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.*

Ver. 19. *He will fulfil the Desire of them that fear him; he also will hear their Cry, and will save them.*

Lam. 3. 41. *Let us lift up our Heart with our Hands unto God in the Heavens.*

Matt. 7. 7. *Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be o- pen'd unto you.*

Matt.

of SCRIPTURES. 43

Matt. 6. 9. *After this manner therefore pray ye:
Our Father which art in Heaven, Hallow'd
be thy Name, &c.*

Mark 11. 24. *Therefore I say unto you, What
things soever ye desire when ye pray, be-
lieve that ye receive them, and ye shall have
them.*

Rom. 12. 12. *Continuing instant in Prayer.*

Eph. 6. 18. *Praying always with all Prayer and
Supplication in the Spirit, and watching there-
to with all Perseverance, and Supplication for
all Saints.*

Phil. 4. 6. *Be careful for nothing, but in every
thing by Prayer and Supplication with Thankf-
giving, let your Requests be made known unto
God.*

1 Thess. 5. 17. *Pray without ceasing.*

Ver. 25. *Brethren, pray for us.*

1 Pet. 3. 12. *For the Eyes of the Lord are over
the Righteous, and his Ears are open unto their
Prayers.*

Psal. 34. 15. *The Eyes of the Lord are upon
the Righteous, and his Ears are open unto
their Cry.*

Matt. 26. 36. *Then cometh Jesus with them unto
a Place call'd Gethsemane, and saith unto
the Disciples, Sit ye here while I go and pray
yonder.*

Ver. 39. *And he went a little further, and fell
on his Face, and pray'd, saying, O my Father,
if it be possible, let this Cup pass from me: ne-
vertheless, not as I will, but as thou wilt.*

Jam.

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Jam. 4. 8. Draw nigh to God, and he will draw nigh to you.

Jam. 5. 16. The effectual fervent Prayer of a righteous Man availeth much.

Col. 4. 2. Continue in Prayer, and watch in the same with Thanksgiving.

Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Jam. 1. 5. If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him.

Ver. 6. But let him ask in Faith, nothing wavering.

Concerning Watchfulness.

MATT. 25. 13. Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh.

Matt. 26. 40. And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one Hour?

Ver. 41. Watch and pray, that ye enter not into Temptation: the Spirit indeed is willing, but the Flesh is weak.

Mark 13. 35. Watch ye therefore, for ye know not when the Master of the House cometh, at Evening, or at Midnight, or at Cock-crowing, or in the Morning.

Ver.

OF SCRIPTURES. 45

Ver. 36. *Lest coming suddenly, he find you sleeping.*

Luke 21. 36. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

1 Thess. 5. 6. *Therefore let us not sleep as do others, but let us watch and be sober.*

1 Pet. 4. 7. *But the End of all Things is at hand; be ye therefore sober, and watch unto Prayer.*

Rev. 3. 2. *Be watchful, and strengthen the things which remain that are ready to die.*

2 John 8. *Look to your selves, that we lose not those things which we have wrought, but that we receive a full Reward.*

1 Pet. 5. 8. *Be sober, be vigilant, because your Adversary the Devil as a roaring Lyon walketh about, seeking whom he may devour.*

Of Humility and Meekness.

PROV. 22. 4. *By Humility and the Fear of the Lord, are Riches, and Honour, and Life.*

Matt. 5. 3. *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.*

Ver. 5. *Blessed are the meek, for they shall inherit the Earth.*

Matt.

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Matt. 11. 19. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart; and ye shall find Rest to your Souls.

Jam. 4. 6. But he giveth more Grace; wherefore he saith, God resisteth the Proud, but giveth Grace unto the Humble.

Ver. 10. Humble your selves in the Sight of the Lord, and he shall lift you up.

Prov. 11. 2. When Pride cometh, then cometh Shame; but with the lowly is Wisdom.

Numb. 12. 3. Now the Man Moses was very meek, above all the Men which were upon the Face of the Earth.

Eph. 4. 2. With all Lowliness and Meekness, with Long-Suffering, forbearing one another in Love.

Phil. 2. 3. In Lowliness of Mind let each esteem other better than themselves.

1 Pet. 3. 4. Even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.

Psal. 25. 9. The Meek will he guide in Judgment, and the Meek will he teach his Way.

Psal. 147. 6. The Lord lifteth up the Meek, he casteth the Wicked down to the Ground.

Luke 14. 11. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Her P R A Y E R.

O Most Holy and for ever blessed Lord God, Thou knowest the Desires of my Soul now before thee, and what I would most earnestly beg of thee; O Lord, that thou wouldest beget in me an eminent Degree of these lovely Graces of Humility and Meekness: Thou knowest this has been much upon my Heart, that I might be more humble. Lord I would bewail that I find so much Pride remaining in me: O that I did more set the blessed Jesus before me, that Pattern of Humility and Meekness, that I might learn of him to be meek and lowly in Heart. What! a humble Saviour, and a proud Christian! How contrary is that? O astonishing! How contrary is it to the very Name of a Christian, which speaks him to be, or ought to do so, Christ-like? Lord, help me to govern my Passion. O how much do I find of this stirring in me upon every trivial Occasion, to my great Grief and Sorrow. Lord, fix in my Mind this thy Word, that *he that ruleth his Spirit is better than he that taketh a City.* Set in, O Lord, with my own Endeavours for the suppressing these Corruptions, and make me a Conqueror over these mine Enemies, for the sake of him whom thou hearest always, the Lord Jesus Christ. *Amen.*

Of

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Of Living by Faith.

- 2 **C**OR. 5. 7. *For we walk by Faith, not by Sight.*
- Gal. 2. 20. *And the Life which I now live in the Flesh, I live by the Faith of the Son of God.*
- Psal. 55. 22. *Cast thy Burden upon the Lord, and he shall sustain thee : he shall never suffer the Righteous to be mov'd.*
- Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.*
- 1 Pet. 5. 7. *Casting all your Care upon him, for he careth for you.*
- Psal. 25. 10. *All the Paths of the Lord are Mercy and Truth to such as keep his Covenant and his Testimonies.*
- Psal. 112. 7. *He shall not be afraid of evil Tidings : his Heart is fix'd, trusting in the Lord.*
- Psal. 89. 33. *Nevertheless my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.*
- Prov. 3. 6. *In all thy Ways acknowledg him, and he shall direct thy Paths.*
- Psal. 32. 8. *I will instruct thee, and teach thee in the Way which thou shalt go ; I will guide thee with mine Eye.*

Psal.

OF SCRIPTURES. 49

- Psal. 34. 9. *O fear the Lord, ye his Saints, for there is no want to them that fear him.*
- Ver. 6. *Many are the Afflictions of the Righteous, but the Lord delivereth him out of them all.*
- Psal. 37. 3. *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.*
- Ver. 5. *Commit thy Way unto the Lord, trust also in him, and he shall bring it to pass.*
- Ver. 39. *But the Salvation of the Righteous is of the Lord, he is their Strength in the time of Trouble.*
- Psal. 84. 11. *For the Lord God is a Sun and a Shield: the Lord will give Grace and Glory; no good thing will he withhold from them that walk uprightly.*
- Prov. 32. 5. *Every Word of God is pure: he is a Shield unto them that put their Trust in him.*
- Isa. 3. 10. *Say ye to the Righteous that it shall be well with him, for they shall eat the Fruit of their Doings.*
- Isa. 26. 4. *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting Strength.*
- Isa. 41. 10. *Fear thou not, for I am with thee: be not dismay'd, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right Hand of my Righteousness.*
- Heb. 13. 5. *He hath said, I will never leave thee, nor forsake thee.*

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Ver. 6. *So that we may boldly say, The Lord is my Helper, and I will not fear what Man shall do unto me.*

• Matt. 6. 30. *Wherefore, if God so clothe the Grass of the Field, which to day is, and to morrow is cast into the Oven: Shall he not much more clothe you, O ye of little Faith?*

• Prov. 10. 3. *The Lord will not suffer the Soul of the Righteous to famish: but he casteth away the Substance of the Wicked.*

• Rom. 8. 22. *And we know that all things work together for good to them that love God, to them who are the call'd according to his Purpose.*

Her PRAYER.

O Heavenly Father, increase my Faith in these and all thy Promises; and may I trust thee, for the Performance of thine own Word, for thou art faithful that hast promis'd. Lord, fix these Promises upon my Heart, that they may dispel every distrustful and diffident Thought in their first Risings, and this for the sake of thine own dear Son, and my Saviour and Redeemer. *Amen.*

Of

Of Christian Contentment.

PHIL. 4. 11. *For I have learned in whatsoever State I am, therewith to be content.*

1 Tim. 6. 6. *But Godliness with Contentment is great Gain.*

Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.*

Concerning Man's Mortality, and the Uncertainty of this Life.

GEN. 3. 19. *Dust thou art, and unto Dust shalt thou return.*

Job 7. 6. *My Days are swifter than a Weaver's Shuttle, and are spent without Hope.*

Job 9. 25. *Now my Days are swifter than a Post, they flee away, they see no good.*

Ver. 26. *They are past away as the swift Ships, as the Eagle that hasteth to the Prey.*

Chap. 14. 1, 2. *Man that is born of a Woman is of few Days, and full of Trouble. He cometh forth like a Flower, and is cut down; he fleeth also as a Shadow, and continueth not.*

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*Pfal. 39. 4. Lord make me to know mine End,
and the Measure of my Days what it is, that
I may know how frail I am.*

*Ver. 5. Behold, thou hast made my Days as an
Hand-Breadth, and mine Age is as nothing
before thee: verily every Man at his best State
is altogether Vanity.*

*Pfal. 90. 12. So teach us to number our Days,
that we may apply our Hearts unto Wis-
dom.*

*Pfal. 102. 11. My Days are like a Shadow that
declineth, and I am wither'd like Grass.*

*Pfal. 103. 15, 16. As for Man his Days are as
Grass; as a Flower of the Field, so he flou-
risheth: For the Wind passeth over it, and it is
gone.*

*Jam. 4. 14. ——— For what is your Life? it is
even a Vapour that appeareth for a little time,
and then vanisheth away.*

Of Growth in Grace, and Perseve-
rance therein to the End.

JOB 17. 9. *The Righteous also shall hold on
his Way, and he that hath clean Hands shall
be stronger and stronger.*

*Prov. 4. 18. But the Path of the Just is as
the shining Light, that shineth more and more
unto the perfect Day.*

Matt.

of SCRIPTURES. 53

Matt. 10. 22. *And ye shall be hated of all Men for my Name-sake: but he that endureth to the End shall be sav'd.*

Heb. 10. 23. *Let us hold fast the Profession of our Faith without wavering, for he is faithful that promis'd.*

2 Pet. 3. 18. *But grow in Grace, and in the Knowledg of our Lord and Saviour Jesus Christ.*

Rev. 2. 10. ——— *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Rev. 3. 11. *Behold I come quickly, hold that fast which thou hast, that no Man take thy Crown.*

Heb. 10. 39. *Now the Just shall live by Faith; but if any Man draw back, my Soul shall have no Pleasure in him.*

Her PRATER.

O Eternal, Ever-living, and Ever-blessed Lord God: Wilt thou now draw nigh unto me, and hear my Supplication; teach me to plead with thee, for the Blessings that I would now earnestly and importunately beg: Lord, are they not agreeable to thy Will; they are of a Spiritual Nature, Growth in Grace, and Perseverance therein to the End. May my Path be that of the Just, which shineth more and more unto the perfect

fect Day. Lord, may I every Day make some Progress in Grace and Holiness, and receive some Addition to my spiritual Stature. May I, as I grow in Days and in Years, also *grow in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ.* O Lord, may I be acquainted more and more with the Power and Life of Godliness, with the Spiritual Part of Duty. I am sensible, Lord, that there is more in Religion than a mere external Profession; therefore, O most Holy Lord, I would most earnestly beg Grace to be faithful in my most Holy Calling, that I may live up to the Profession that I make. O Lord, never, never suffer me to decline from the Ways of serious Godliness, or to look back again, after I have set my Hand to the Spiritual Plow. O Lord, I am afraid lest I should draw back into Perdition, and of such thou hast said, *thy Soul shall take no Pleasure in them.* O that I could tell with what Words to prevail, and whence to fetch my Arguments, that I might now speed on my Message at this time, for persevering and preserving Grace. O I am afraid lest the Devil and the World should be too hard for me, through the Deceitfulness of my own Heart! but I will not derogate from the Glory of thy Grace, and say too hard for that, if thou hast planted it in any measure in my Heart. O Lord, I would bless thee for that Promise, and would

not

not for the whole World be without it, where thou hast said, *I will put my Fear in their Hearts, that they shall not depart from me*: and again, Blessed Jesus, thou hast said, *Thou givest unto thine Eternal Life, and they shall never perish, neither shall any pluck them out of thy Hand*; and none are able to pluck them out of the Father's Hand. On these Promises I desire to build my Hopes of Perseverance. But Lord, I must again here resume my Complaint, that under the various Occurrences of Providence, and Circumstances of Life, I find such a Variation and Uneasiness in the Frame and Temper of my Heart, which makes me many times to question my Sincerity; I would fain walk more steddily and even with God, under all the Variations of Life, than alas! I have hitherto done. Lord, I am ready to expect my share of Trouble and Affliction in this World. When I think hereof, it causes a Multitude of troubled Thoughts within me; but in the Depth of these, I can say, Thy Comforts, O Lord, delight my Soul. When I consider thy appearances for me in former times of Trouble and Danger, tho then scarce sensible of either, by reason of my Minority; how thou hast taken me up, and provided for me, yea, and carry'd me through eminent Danger: This does excite my Trust and Dependance on thee for time to come.

But, Lord, I am still ready to question my Strength for standing in an evil Day: for thou hast said, *he that fainteth in the Day of Adversity, his Strength is small*: but then hast not thou also said, *As thy Day is, so shall thy Strength be*; and *my Grace is sufficient for thee*? These Promises, Lord, lie much upon my Heart; and by Faith in them I am enabled to walk in some measure comfortably, and I desire to sue them at the Throne of Grace in every time of need. And, Lord, when is it not a time of need with such poor, indigent Creatures as we are? Lord, I stand in need of renew'd Strength daily, for the daily Dutys and Burdens that I meet with; but sometimes, O Lord, I may stand in need of an extraordinary Measure of Strength, under great and extraordinary Afflictions, Trials or Temptations: and then may I have Strength proportionably, and Grace sufficient for me.

Lord, I know not how to break off my Request before thee at this time, it being a matter of the greatest moment with me, and the Fear of which has been, and still is often my greatest Trouble, when I find either the Smiles or the Frowns of the World make too great an Impression upon me, especially the latter, being that which I expect to meet with. It is this I fear, lest I should at any time depart either foully or finally from

from my God, for which I make it my most hearty Prayer I never may. And O that the most High would now yield himself unto Prayer, that he would suffer himself to be prevail'd upon for the Blessings I do now ask, Growth and Perseverance in Grace unto the End of my Days: That I may be *stedfast and unmoveable* in the Ways of Holiness, *always abounding in the Work of the Lord* in every Scene of my Life. May I grow in Grace from one Degree thereof to another, till at length Grace shall be consummated, and perfectly compleated in Glory. All which I most humbly beg in the Name, and for the Sake of the great Mediator, and may I say, my Redeemer the Lord Jesus Christ: In his Blood may the Sins and Infirmitys that have intermingled at this time be done away, who is the Advocate with the Father; and for this Jesus Sake may what has been agreeable to thy Will meet with Acceptance at thine Altar; and may I meet with a gracious Return of an Answer of Peace.

And now, Glory be to Thee, O God the Father, God the Son, and God the Holy Ghost; Three Persons, but One Eternal God, for ever, and ever. Amen.

F I N I S.





Mrs. MARY TERRY'S

F U N E R A L

S E R M O N.



[REDACTED]

Mrs. Mary T. [REDACTED]

[REDACTED]

3 E R M O N

[REDACTED]

Mrs. MARY TERRY'S
Funeral Sermon.

PROV. viii. 17.

*I love them that love me, and
those that seek me early shall find
me.*

WITH what haste do we fol-
low one another into Eter-
nity! *Our Days are swif-
ter than a Post, Job 9. 25.*
Scarce have we perform'd our last Offices
† for

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for one Friend, e'er we return to do the same for another. 'Tis but the Interval of a Sabbath, and one who was then an *Auditor*, is now become herself the *Subject* of a Funeral Sermon. Having on that Occasion heard the *Blessedness* of those *which die in the Lord*, * Rev. 14. 13. her next Work was to die herself, and enter upon that Blessedness. And as then we solemniz'd the Death of an antient Disciple, so now are we to do that of a young One; God by such an Interchange of Providence futing his Instructions to the Young as well as the Old.

They who knew her will not, I am persuaded, impute it to a hasty Transport, if I say she had scarce her Fellow: and to suffer such a One to slip from us without Notice, would, I have thought, be not only unkind to her *Memory*, but such a Neglect of *Providence* as I could not well answer for.

The Words of the Text do so well agree to what was conspicuous in her Temper and Practice, and as to what relates to the promisory Part of them, were in such an eminent manner fulfil'd unto her, that it has made me think I could not fix upon any Passage more suitable to the Design I have in View.

* Which was the *Subject* of a Funeral Sermon on the Death of an antient Member of the same Church.

They

They present us with one of the best Accounts we have of Practical Religion, or Piety towards God; and propose to us the Reward that attends it, together with the peculiar Advantage of being early in our setting about it.

1. They give us one of the best Accounts of Practical Religion. This is to love and seek the Lord: *I love them that love me*, &c. By the Pronoun *Me*, I chuse to understand God as revealing himself to us in and through his † Son; who, in this Chapter, condescends to plead with Sinners under the Title of *Wisdom*, and who is elsewhere expressly call'd *the Wisdom of God*, Luke 11. 49. To understand it thus *Personally*, seems most consonant to the Expression, *I love*; which is the Action and Property of a Person, and cannot be so well apply'd to Wisdom, consider'd as an Attribute. ||

2. Here is the Reward that is ascertain'd to Serious Religion, and especially to such

† Vide Geirum in Proverbia Salomonis.

|| Some do understand these Words, and what is mention'd in this Chapter of Wisdom, as consisting in the wise Directions God had given to his antient People, the Jews, in his Word reveal'd to them by his Servant Moses and the Prophets: yet the Antient Christians thought they might better be apply'd to the Wisdom reveal'd unto us in the Gospel by the Son of God; nay, to the Son of God himself, the Eternal Word and Wisdom of the Father. Vide Patrick's Paraphrase.

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as are early in it: *I love them that love me, and those that seek me early, shall find me.* This is the more significant, as it does every way suite the Inclinations and Appetites of an aspiring Soul. Love wishes for nothing more than a Reciprocation, or the being lov'd again; and there is no higher Felicity it can propose in seeking, than that its Desires may find their Rest and Satisfaction in the Enjoyment of the Good sought after: What I propose in speaking to these Words, is,

- I. To consider briefly the Nature of Practical Religion, as it is here signify'd to consist in loving and seeking God.
- II. The Reward that is promis'd to such as love and seek Him.
- III. The special Advantage they have who set about this Work betimes.
- IV. And lastly, The Application.

I. I shall consider the Nature of Practical Religion, as it is here signify'd to consist in loving and seeking God. The Former contains in it an eminent Principle; the Latter is an eminent Part of Religion. It is very usual in Scripture to describe Religion by one or other of these, but here it is set forth by both of them together.

1. To be Religious, is to love God. This is the Sum of Religion, or the whole Duty of Man. It is the main Spring and Principle of All; and for that Reason call'd the *First and great Commandment*, Matt. 22. 37. and *the fulfilling of the Law*, Rom. 13. 10. It is the fittest Notion we can form of our Duty, as being most comprehensive and most suitable to the Object of it; for we are told, that *God is Love, and he that dwelleth in Love, dwelleth in God, and God in Him*, John 4. 16.

Now to love God, is to have so strong an Affection or Inclination of Heart towards him, as to desire and delight in Him above all things, from the Apprehension we have of his amiable Perfections, and of his being the only sufficing Portion and Happiness to our Souls.

It is to entertain the highest Esteem of him possible, not only for what he is in Himself, but for what he is willing in and through Christ to be unto us.

It is to cherish such an Affection as shall carry forth the Soul in fervent Breathings or Desire after him. *Whom have I in Heaven but Thee? and there is none upon Earth that I desire besides thee*, Psal. 73. 25. Desire is but Love in Motion after its delectable Object, conceiv'd as absent.

But as there is a Sort and Degree of enjoying God even in this World, so to love

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him

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him must likewise import the Delight we perceive in our Souls upon his gracious Presence with us, and so far forth as he is enjoy'd by us: Love in the possession of a present Good, being no other than the Satisfaction and Rest we have in the Enjoyment of it. *In his Favour is Life*, Psal. 30. 5. And *His loving Kindness is better than Life*, Psal. 63. 3.

As to the *Measure* of our Love, it ought to be the highest we are capable of. Mediocrity, which makes Love a Vertue towards all other Objects, would spoil it here; since, as one speaks, nothing less than a boundless Affection is sutable to Him, for whom too immense a Vastness is impossible.

And that nothing less ought to be offer'd unto God, might easily be evinc'd, had we Time to consider as we ought the Grounds of this Love. A right Knowledg of God in Christ, and the Relations wherein he stands to such as are in Covenant with him, would soon inform us what manner of Affection we ought to bear unto him. What less than an unlimited Love can be due to the Infinite Good, consider'd as our God and Redeemer?

And were there in us such a Love as this, How soon and how visibly would it appear in its Effects! How fearful should we be of offending our gracious God; yea, how careful to please him in all things! And
how

how cheerfully should we devote ourselves, even all we are or have, to his Service and Honour!

That we may do so, it is our Duty with most importunate Entreaties to beseech the God of Love to grant us his *Holy Spirit*, the sole Efficient of this and all other Graces, that he may subdue the Enmity of our Nature, and shed abroad his Love in our Hearts; that we being quicken'd and inflam'd with this heavenly Principle, may continually ascend unto Him, who, as he is the Author of our Being, is likewise the Center of our Felicity. But,

2. To be Religious, is also to seek God. And if we truly love him, we must necessarily seek him. Love is often describ'd to be a vehement Desire of Union; and where this is, there will be a proportionable Endeavour after it.

To seek God, is to apply ourselves to the diligent Use of all those Means which he hath appointed, in order to the being found of us, and to make our Access to him in that way, in which only he will be approach'd by us.

The *Means* we are to use, are the Institutions or Ordinances of his Worship. None of these are to be neglected by us; but his publick Worship in all the Parts of it, and particularly *Prayer*, both Secret and Publick (which is often intended in Scripture

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by this Phrase of seeking God) is in an especial manner to be understood.

But it is needless to insist here upon the Means by which we are to seek God ; they are well known, and People do not so much want to be inform'd of these as to be stir'd up to the Use of them, and to be directed about the Manner how they ought to seek God therein.

As to this, we are sufficiently instructed from the Text. The Word * that is render'd *seek*, does signify such a circumspect, industrious and diligent Application, as when a thing is so inquir'd after, that it becomes the First which engages a Man's Mind so soon as he awaketh, and upon which he employs his Thoughts, and bestows his Pains all the Day after.

To seek God then duly, is to make this our first and principal Business. Hence we are call'd upon to *Remember our Creator in the Days of our Youth*, Eccles. 12. 1. and to *seek first the Kingdom of God and his Righteousness*, Matt. 6. 33. It is to do it likewise with all the Vigour we are able, in proportion to the Excellency of the Object, and our real Need of it. And in a word, it is to do it with an indefatigable and persevering Constancy, not suffering our-

* Vide Geierum in Proverbia Salomonis, Cap. 7. 15.

selves to be discourag'd at any Difficulty, or to be tir'd out with the Length of our Expectations.

But again, it is not enough that we be thus diligent in the Use of God's *appointed Means*, without taking care also to seek him in his *appointed Way*; and this is *in and through the Lord Jesus Christ*. As the Sacrifices under the Law were typical of the *Messiah*; so they did point forth unto that People the Necessity of a Mediator. And our Saviour hath exprelly told us, who are under the New-Testament Dispensation, that he is *the Way* by which we must approach God, and that *no Man cometh to the Father but by him*, John 14. 6. We are Apostate Sinners, that have forfeited the gracious Presence and Favour of God; and should we now pretend to recover these again, meerly by our own Prayers or imperfect Duties, it were to add to all the rest of our other Provocations. We need one to make Atonement for our Sins, and by his infinite Merits to render God reconcilable to us; for without this there is no seeing of his Face. If we would be found of God in Peace, he must (as *Joseph* did his Brethren) introduce us into the King's Presence; for through him only we can have *Access unto the Father*. Having thus consider'd the Nature of Religion as it consists *in loving and seeking God*, I come to the

II. General, The Reward that is annex'd unto it: *I love them that love me, and they that seek me early shall find me.* We are not from hence to imagine as if our Love were meritorious of the Love of God, or the Cause of his loving us; for his Love to us is always before ours to him, and is the efficient Cause of it. *We love him, because he first loved us,* 1 John 4. 10. Our Love is the Effect of his. Now the Effect cannot be the Cause of its Cause, or in any respect meritorious of it. The Expression in the Text therefore does only describe the Character of those, whom God of his free Grace will favour with further Marks of his special and distinguishing Love.

It is however to be observ'd, that the Love of God, which is concomitant with ours to him, is (as I may say) of another † and more fervent kind than that which he had to us when in a State of Ignorance and Enmity. Then he lov'd us with a Love of Benevolence, and a purpose of doing us good; but when we love him, he takes an actual Delight or Complacence in us: and yet it must be acknowledg'd that this also is gratuitous Love, and no way procur'd or merited by us, it being only his Love of that which by

† Vide Geierum in Locum.

his own free Grace he hath implanted in our Hearts.

And now we are to speak of this Love of God, we must not think it like unto that Passion which we feel in ourselves, but must remove from it all those Imperfections and Weaknesses that ours is attended with. To pretend to set forth the Nature of it as it is in God, were to run ourselves into Confusion; for it is impossible fully to explain that, one necessary Perfection whereof is to be incomprehensible. The best Knowledg we can gather of it, is from its Effects; and if we consider it with respect to these, we may conceive it to imply the following things. As,

1. God's avouching or owning such as love and seek him, for his peculiar People. *He is not ashamed to be call'd their God, Heb. 11. 16.* How unlovely and despicable soever they may be in the World's account, how much soever neglected and overlook'd by Men, God will not reject them; He will own and receive them as his. It is the Effect of Hatred, to disown, to cast away, to manifest Displeasure and Contempt; but God doth not thus to those that love him: on the contrary, *He will receive them, and be a Father unto them, 2 Cor. 6. 17, 18.*

2. It implies the Room which such have in his Approbation and Esteem. Love in us betokeneth the good Opinion, the high

Conceit we entertain of the beloved Object. It is an Indication of the mighty Value we put upon it, and the high Account we make of it. The like are we allow'd to conceive, as imported in God's Love to those who have the Qualifications in the Text. Such are of great Account in his sight, not for any underiv'd Excellency of their own, but for the Beauty and the Grace wherewith he himself hath enrich'd and adorn'd them. For this Reason we find them in Scripture compar'd to *fine Gold*, and more frequently stil'd God's *Portion*, his *Heritage*, the *Lot of his Inheritance*, Deut. 32. 9. Again, they are describ'd as his *precious Ones* and his *Jewels*, Lam. 4. 2. Mal. 3. 17. They are call'd *the Excellent of the Earth*, God's *chosen* and *peculiar People*, Psal. 135. 4. 1 Pet. 2. 9. What can be more expressive of Endearment and Esteem?

3. It implies the great Complacence, the marvellous Satisfaction and Delight he takes in such; not as if their loving him were any Addition to his Happiness, but only a thing that is most highly pleasing and acceptable to him. To signify this, he calls them the *dearly Beloved of his Soul*, Jer. 12. 7. He is said to *rejoice over them as a Bridegroom rejoiceth over his Bride*, Isa. 62. 5. What endearing Expressions doth Christ heap upon his Church, of which every sincere Lover of God is a Member? Cant. 5. 2. *Open to me my Love, my Dove,*

Dove, my Undesl'd; and Chap. 6. 4. 5. Thou art beautiful, O my Beloved, as Tirzah, comely as Jerusalem, terrible as an Army of Banners. Turn away thine Eyes from me, for they have overcome me, &c. Who can set forth the Delight which God takes in his People?

4. It denotes his continual Remembrance of them. What we love, we cannot easily put out of our Thoughts. To testify that it is thus on God's part, we are told that *his Eyes are never withdrawn from the Righteous, Job 36. 7. That a Mother may sooner forget her sucking Child, than he can forget them, Isa. 49. 14, &c. His Care over them is compar'd to that of an Eagle, that stirreth up her Nest, and fluttereth over her Young, Deut. 32. 11. of a Hen that gathereth her Chickens under her Wings, Matt. 23. 47. and of a watchful Shepherd, who gathereth his Lambs with his Arm, and carrieth them in his Bosom, Isa. 40. 11. They that touch them, touch the Apple of his Eye, Zech. 2. 8. In all their Affliction he is said to be afflicted, Isa. 63. 9. Whatever Kindness is done unto them, he esteems it as done unto himself: the like he accounts also of every Injury, and will be sure to reward the one, as he will certainly punish the other; Matt. 25. 40—45. But,*

5. And

5. And lastly, It imports the strong Propensity and unalterable Inclination there is in God continually to do them good. We refuse nothing to those we love, that we judge proper for them, or any ways beneficial to them. In like manner, God has promis'd to *make an Everlasting Covenant* with his People, in which this is one principal Article, *That he will never turn away from them to do them good*, Jer. 32. 40. He has said, *he will be a Sun and a Shield, he will give Grace and Glory, and no good thing will he withhold from them that walk uprightly* (which every true Lover of God does;) nay, seeing he spar'd not his now Son, but deliver'd him up for their Sakes, how shall he not with him freely give them all things? Rom. 8. 32. He that hath done the greater, will not deny the less. We are exprelly assur'd, that all things shall be made *to work together for good to them that love God*, Rom. 8. 28. In a word, they shall have all things in this World that are fit for them, and all they can possibly desire or wish for in the World to come. Thus now, in such like Instances as these which have been mention'd, does the blessed God signify and express his Love to them, in whose Hearts he hath begotten a Principle of fervent Love unto Himself.

Besides all this, for their further Encouragement, and as a further Explication and Confirmation of what has been said, he hath thought fit to add his most gracious Promise,

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that

that they that seek him (in the Sense I have explain'd it) *shall also find him.* For as they will not fail to seek what they love, so they shall certainly find what they studiously seek. It shall not be here, as in other Cases, where, tho Men seek with much Industry and Application, they often fail of their Expectations, and are miserably frustrated and disappointed. In this matter, which is of the highest Importance, God hath given us the fullest Assurance of obtaining what we desire. And our Reason, besides the many Promises of God, might convince us of the Certainty of it; for how can we imagine he should raise in us most insatiable Desires after Himself, and then defeat and disappoint them? How utterly inconsistent would this be with his immense Goodness! But this needs no farther Proof, and therefore I shall only mention some Instances, wherein such as love and seek the Lord shall find him in a Way suitable to their Desires.

In General. They shall find Him an *All-sufficing Portion.* *I am the Almighty God; Walk before me, and be thou Perfect,* Gen. 17.

1. There is enough in Him to supply all his People's Wants, seeing *he is able to do exceeding abundantly above all that they can ask or think,* Eph. 3. 20.

But *more particularly.* They shall find him a God ready to pardon all their Sins: for he
has

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has said, *He will be merciful to their Unrighteousness; and their Sins, and their Iniquities will he remember no more*, Heb. 8. 12. Yea, *He will cast all their Sins into the Depths of the Sea*, Micah 7. 19.

They shall find him a most kind and gracious Father. *Come out, and be ye separate; and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord God Almighty*, 2 Cor. 6. 17, 18. As such he will hear their Prayers, and be nigh unto them in all that they call upon him for, *Psal. 145. 18, 19. He is good unto them that wait for him, to the Soul that seeketh him*, Lam. 3. 25.

They shall find him nigh unto them, to sanctify 'em: *I will sprinkle clean Water upon you, and ye shall be clean: from all your Filthiness, and from all your Idols will I cleanse you*, Ezek. 36. 25. To preserve them: *The Lord preserveth all them that love him*, *Psal. 145. 20.* To provide for them: *The young Lyons suffer Hunger, but they that seek the Lord shall not want for any good Thing*, *Psal. 34. 10.* To strengthen them in their Way: *They that wait upon the Lord shall renew their Strength, &c.* *Isa. 40. 31.* To support and comfort them in all their Afflictions: *I will not leave you Comfortless; I will come unto you*, *John 14. 18.* To counsel and direct them in all their Difficulties: *In all thy Ways acknowledg him, and he shall direct thy Paths*, *Prov. 3. 6.*

Again,

Again, They shall find him in all his *Ordinances*, where he will meet them to bless them, and to do them good, *Matt. 18. 20.* In all his *Providences*, watching over them as tho they were the Objects of his single Care and Charge, *Matt. 10. 30.* They shall find him in all the Vicissitudes, Conditions and Periods of Life; and after they *have serv'd him here in their Generation, according to his Will*, they shall find him to be their God and Portion in that Everlasting Kingdom of Happiness and Glory, which he hath *prepar'd for them from the Foundation of the World*, *Matt. 25. 34.* Then shall they *behold his Face in Righteousness*, and then shall all their Desires have their full Rest and Satisfaction, in the Participation of his Likeness, and the Enjoyment of his Love, without End of Days, or any Fear of Change. This shall be the Portion, and this the Reward of those that love and seek God: A Reward so great, so full and abundant, as leaves not so much as a Possibility of desiring or wishing for any thing more. Having spoken to the Reward of Religion, I come to the

III. Thing propos'd, which is to show *the special Advantage which they have who set about this Business betimes*; and are early in loving and seeking God.

What has been already said of the Reward that attends Religion, has enough in it to recommend

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recommend it to every ones Esteem: for how happy must they be who shall find the Lord, and experience his Love in all those Expressions and Instances of it that have been mention'd? This, one would think, should enkindle an insatiable Desire in those who are not become altogether stupid and harden'd through Unbelief. And if but any likelihood of Success shall answer all Objections of Difficulty, shall raise Mens Spirits, and animate them in their Pursuits after other things of an inferior Nature, and infinitely less Importance; how much more should it do the same in that which is so absolutely necessary to our Well-being in this World, and our Everlasting Happiness in Another? Now for the particular Encouragement of young People, the Text leads me to consider the Grounds which they above all others have to hope for Success in their seeking God.

These may be taken from some happy Circumstances in their own Case, but *principally* from God himself.

1. There are some Circumstances in their own Case, which give them a mighty Advantage. As,

1st. They have not ordinarily done so much as others to offend God, nor have their Sins been attended with such heinous Provocations. They are not yet so much as acquainted with many of those Vices and Corruptions by which others have greatly enflam'd

flam'd the Wrath of God against themselves ; neither have they withstood the Offers of Mercy, and resisted the Spirit of Grace so long, or to such a degree as they have done. Now the less they have done to offend God, the more Hope there is of finding a free and easy Access unto him. Not but that the most innocent and harmless have Guilt enough to deserve Damnation ; and whoever is accepted of God, it must be upon the score of infinite Mercy: but then as we must allow there are Degrees in Mens Guilt and Provocations, so those have doubtless the greatest Grounds to hope for a Share in the Divine Mercy, who have done the least to resist it.

2/y. Such as are religious betimes have the Advantage of offering to God their best, of dedicating unto him the Prime of their Age, and the Excellency of their Strength ; which must be so grateful a Sacrifice, as doubtless he will not refuse : for how much more acceptable will it be to enter into his Service from the Beginning of their Time, and before *other Lords have had Dominion over them*, than after their Bodies have been quite emasculated and worn out with Sin, and their Minds wholly vitiated and enfeebled, they shall be no way fit to subserve any great Purposes or Designs ? Such as seek the Lord in their Youth, come fresh to his Service, with all the Advantages their blooming Age, their Strength and sprightly Capacities do afford them.

3/y. By

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3ly. By offering unto God their First, they likewise entitle him to all that comes after; as bringing the *first-Fruits* under the Law was an Acknowledgment of his Right to all the rest. By this means he not only possesses their Virgin Love, which is the most pure and inviolable, but he inherits all they are capable of giving him. He has the Service of their whole Life, from the Beginning to the End of it; not only the agreeable Fruits of their verdant Youth, the useful Labours of their robust and manly Age, but the finishing remains of antient and long Experience.

These are some of those happy Circumstances which attend the Case of young People, and which are so many solid Grounds of Encouragement to hope, that upon their early seeking God, they shall find him very gracious and favourable unto them. But,

2. And *principally*. There are other Grounds of Encouragement to be taken from God himself: As,

1st. The friendly Propension which in and through Christ we cannot but conceive him to bear to his Creatures. The Son of God by his atoning Sacrifice hath purchas'd Peace and Reconciliation for us; so as that all Objections on God's part are now remov'd, and there wants nothing to render Men the Objects of his Mercy, but that they seek to him for it: and by how much sooner they come, by
somuch

so much the welcomer shall they be. He is always ready to receive them, yea *he waits that he may be gracious*. And how can we ever think he should not be willing to receive them, who condescends to *pray* and *beseech* them, that they would be reconcil'd unto him? 2 Cor. 5. 20.

2ly. The congruity of this to the Divine Nature and Perfections, must be a further Ground of Encouragement. What has been mention'd of the atoning Sacrifice of Christ being suppos'd, nothing can be more agreeable to the blessed God, than his welcoming such as humbly apply themselves to him. As to seek him, is to do but just as Creatures should do, that is, to answer the End and Laws of their Creation; so to admit them is but consonant to his Wisdom and Goodness, to his fatherly Pity and Compassion, and all the other Perfections of his Nature. And no doubt our Maker and Ruler will be as ready to encourage us in our Approaches to him, as the common Enemy is to hinder and keep us back.

3ly. The Claim which God makes to his Creatures, and the positive Commands that he hath laid upon them, is another Argument of his Willingness to be found of them. They are his by Creation, Redemption, and many of them by parental Dedication. Besides, he hath expressly requir'd them to *remember now their Creator in the Days of their Youth*,

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Eccles. 12. 1. and to seek first the Kingdom of God and his Righteousness, Matt. 6. 33. To make Religion the first Business, is therefore an Act of Obedience, the discharge of a Duty to which they are bound by many indispensable Obligations. Have they not then the greatest Reason to expect he will own them in the way of their Duty? Will he refuse that Homage, that Service and Allegiance which he has so strictly requir'd of them? Has he propos'd Himself as the Object of their Happiness? Has he, upon pain of Damnation, forbid them seeking it any where else? Has he by his own Spirit turn'd the Desires of their Hearts towards him (who were naturally averse from him) and then after all will he hide himself from them? How utterly inconsistent would this be to his Nature, and the Discoveries he hath made in his Word?

4ly. The Promise of God will not admit us to doubt of this Matter. He has said expressly, that *they that seek him early shall find him.* And *bath the Lord said, and shall he not do it?* Or *bath he spoken, and shall he not make it good?* He is not a Man that he should lye, nor the Son of Man that he should repent. David praises God, not only for his Loving-kindness, but for his Truth: *Thou hast magnify'd thy Word above all thy Name,* Psal. 138. 2. Tho all the Perfections of God are in themselves equally glorious, yet none
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of them *shine forth* with a greater Lustre than that of his Faithfulness to his Word. Heaven and Earth shall pass away, but not one Tittle shall fail of what he hath promis'd.

5ly. And lastly, For the special Comfort of such as have been solemnly dedicated to God in their Infancy by Baptism: I may add, that they have the Covenant of God for their Security in this weighty Concern. This, if duly consider'd, would afford the greatest Encouragement to them that is possible. For this would presently convince them, not only that it is *their Part*, to make Religion their first and principal Business, but that upon their so doing God hath for *his Part* most firmly engag'd that he will be found of them. By Baptism they were taken into Covenant with God, and were graciously invested in a Claim unto him as theirs: and no sooner do they plead this Claim, than he holds himself bound to make good his Part, in bestowing the Privileges and Blessings of his Covenant upon them.

So that from what has been said it appears, there is all the Encouragement given to early Piety that can be. For not only are there some faint Glimmerings of Hope, which is the most can be pretended by those who have put this off to be their last Business; nor are there only some fair Probabilities of speeding, which in other Cases is a sufficient

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Motive to put Men upon Action ; but, which is more than all, there are even the fullest Assurances that can be desir'd. For, besides all those other things that have been offer'd to Consideration, they have the Promise and Covenant of God ; that *by two immutable things, in which it is impossible for God to lye, they might have strong Consolation, who shall fly for Refuge to lay hold upon the Hope which is set before them.* And this being so, I come now,

IV. To the Application.

This shall be only in a Use of *Exhortation* to young People, and then to those that have past this first and best Time of their Lives.

1. I would improve the Text as an Argument to persuade young People forthwith to apply themselves to the Study and Practice of Religion ; To resolve *now* to love and seek God, and to make this their first and principal Business.

I am sure there is nothing of greater Moment, nothing to which in point of Duty and Gratitude they are more oblig'd, nothing in which their Wisdom and Interest is more concern'd. Now that which is of the *greatest* Importance, Necessity and Usefulness, ought to take place of every thing besides. Of this, every ones own Reason will convince them, and even little Children may be easily made

to understand it. Such cannot but apprehend it to be much better to pray to God, and seek his Favour, than by sinning against him, and for the sake of a little Play and Pleasure, to incur the Danger of Hell-Fire for ever. If there is no way of being safe and happy but in the Love of God, doubtless we ought to secure this in the *first* Place. And if so, I would fain persuade young People to improve the present Time, and not to let it slip, seeing it gives them the fairest Opportunity of seeking God, they will have in their whole Life. In order to pursue my Design, I shall suppose my Business at present to lie wholly with Children and young Ones; and therefore I shall endeavour to speak to their Capacities in the most plain and familiar Way that I can. I would therefore, *Children*, have you to consider seriously,

1st. Who made you, and wherefore he did so? It is manifest you did not make yourselves. And as for your Parents, they were rather the Instruments than the Authors of your Being. But He that made you and *all things*, is God, Heb. 3. 4. And the End for which he made you, was, that you might seek and serve him: in order to which he hath furnish'd you with such Capacities as no Creature-Enjoyments can fill up, on purpose that you might seek Happiness only from Himself. Should you not then *remember your*

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Creator *in the Days of your Youth?* Should you not inquire, *where is God my Maker?* Should you not answer the End of your Being? Can you be happy without it? And are you not unworthy of Life, whilst you refuse to subserve the Designs, and to comply with the Demands of Him that made you; who, for your Rebellion, could presently turn you back to your first *nothing*, or make you miserable?

2^{ly}. Consider what your Maker has done, and continues to do for you. Why, ever since you were born, you have been the Objects of his watchful Care and Providence. Every Day's Provision, Health, Ease, Peace and Preservation, are the Fruits and Testimonies of his free Bounty, to which you are also beholden as much for the Continuance of all these, as you were for the first Grant of them. And as all the Supplies and Comforts of your *natural Life* are from him, so it is to his infinite Mercy you owe the Provision that hath been made for your *immortal Souls*; seeing that tho you deserv'd his Wrath, he took pity upon you, and sent his only begotten Son to redeem you, and now through him does offer Eternal Life and Salvation to you; in order to the obtaining of which, he invites you to seek unto him, yea *intreats* you to accept of his Mercy; and this with that Sincerity and Earnestness, as tho thereby you were to make him happy
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and not yourselves. Should you not then love him out of Gratitude as well as Duty? Should you not be inclin'd to it from a Principle of Ingenuity? And how can you be averse from it, when it is so much for your own Interest?

3ly. Consider how worthy He is of your Love. He is infinitely so on the foremention'd accounts: but you will be further confirm'd in this, if you reflect on the Excellency of the Divine Being, and then his Suitableness to answer the craving Capacities of your vast Souls, and to afford a compleat Happiness unto you.

With respect to the Excellencies of his Nature, He is confessedly the greatest and best of all Beings, and cannot but be so as he is Himself the Original and Fountain of all the Excellencies you see in every thing else: And if you esteem any thing beside worthy your Love, how much more is He to be thought so, who gave it its Loveliness, and must have in Himself infinitely more than what we see in all Creatures, yea though it were possible that all which they have could be gather'd up in One?

But then again, how suitable and satisfying a Portion must He be to you? For He that possesses *all* Perfection, must have every thing whereby to render you happy. There must be more than enough in the *Infinite Good*, to answer all the Wants and Wishes of your

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Nature, and those of all Creatures, were they innumerable more than they are, or more than it is possible for you to conceive them. And if God be so worthy of Love for what he is in Himself, he is also worthy to be lov'd, and sought unto for what he is willing to be unto you.

4/y. Meditate a little on the Nature of those things which draw away your Love from God, and hinder your seeking of him. It is true, you are needy Creatures, and must have something beside yourselves to make you happy: but you will be miserably deceiv'd, if you think to meet with that in Creatures, which is to be had only in God. None of these visible things can procure you all you want: tho they may please your Sense, they can never satisfy your Soul, which is the principal Part of Man. Besides, they are very fickle and inconstant; how much soever you may like them, you are not sure of getting or of keeping them; or if you were, you will soon be glutt'd with them: and were there no bitter Ingredients to mingle with them (as there are a thousand) they would however of themselves in time lose much of their Relish; yea, those fleshly Recreations and Delights which now seem so sweet, may hereafter give you much trouble in Reflection, and those Enjoyments which you count your Happiness may prove your Torment; so that what at present you so dearly love and
eagerly

eagerly pursue, you may wish you had never enjoy'd: and if you die whilst young, what do you think must become of you, since you can carry none of these things along with you? And will you then for the sake of these renounce the God of your Being, the immense and infinite Good? Will you neglect seeking Him, and prefer empty Bubbles and lying Vanities before Him? Oh! why will you *spend your Money for that which is not Bread, and your Labour for that which satisfieth not?* Hearken diligently unto me, says God, and eat ye that which is good, and let your Soul delight itself in Fatness, Isa. 55. 2. For,

5ly. Think how happy you will be in the Love of God. You need only consider what He is, and from thence you may form your Judgment what it will be to enjoy his Love. He is the All-Comprehensive Being, the infinite Fulness, the Fountain of Perfection, the God of Nature, Grace and Glory. To abide in his Love, what Felicity must it import! The Love of God will engage all his Attributes for you, his *Goodness* to confer all Blessings upon you imaginable, his *Wisdom* to consult your Interest in every thing, his *Power* to put in execution what his Wisdom directs, his *Faithfulness* to remind him of his Word, and to see it be made good in every Tittle of it, &c. This will bid you welcome to all He is, has, and can

can do for you. Oh what must it import to be always in his Eye, to be as a Seal upon his Heart, and to be encompass'd with the Embraces of his Arm! His Love is the Happiness of the Spirits in Heaven, and has ever been found better than Life to the Saints on Earth. How is it possible to be otherwise than happy in the Enjoyment of it? especially if we add this Consideration in the last Place, that as his Love will afford whatever is good for you, so it will secure the certain Possession of whatever it affords: for it is not, like that of Creatures, fleeting and inconstant, but permanent and abiding.

Having lov'd his own, he lov'd them to the End,
John 13. 1. Will you not then be ambitious of his Love? Can you not see how much you will be your own Friends in seeking it, but the worst Enemies to yourselves in neglecting it? For,

6ly. If you are not made happy in the Love of God, you shall be made everlastingly miserable under his deserv'd Wrath. If you will not let him become your Friend, he will most certainly be your Enemy. So that it is not a matter of meer Indifference and Choice, whether you love him, and seek him or not. You should be far from thinking this, were there no other Punishment upon your Neglect of God, than the Loss of his Love: and yet further, when you reflect upon that dreadful Misery, which his Wrath will bring

bring upon you. If you have no Love for God, he will have none for you; and if you hate him, he will be an Enemy to you. And should you not be afraid of having Him your Enemy, and of having all that turn'd against you, which if you lov'd him would be engag'd for you? And think what an Enemy the Almighty can be to you. He can take away all your Idols, which you so much dote upon; he can strip you in a moment of all your pleasant things, and leave you as naked as you were born. He can imbitter your Comforts, or deprive you of the Capacity of enjoying them. He can hinder you in your Pursuits, and disappoint you of all your Expectations. He can, as he has threaten'd, *curse your Blessings*, Mal. 2. 2. He can afflict you with Diseases and Pains in your Bodies, with Horrour and Anguish in your Souls; and after he has made you miserable in this World, damn you for ever in the next. It is a sad thing that young People make light of their Duty, and have but too many to plead their Cause herein, as tho Youth were no more a Temptation to Sin, than it is an Excuse for it. But I may here apply the Words of the Wise Man, Ecclef. 11. 9. *Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart:* But know thou, *That for all these things*

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things God will bring thee into Judgment. The Dread of this should have a mighty Force to engage you to seek God's Love and Favour before the Opportunity be lost. But,

7ly. Consider, that Childhood and Youth are the happiest Seasons that can ever present ; and this both with respect to yourselves, and to God.

First, With respect to *Yourselves*, as you will find it now much easier to bend your Minds to the Exercises of Religion, than when you are become habitually averse from it through a long Continuance in Sin. At present you are in a great measure void of bad Impressions, and consequently more apt to receive good Ones. Vicious Habits have not taken such deep Root, nor have you those Cares and Incumbrances upon you, as you will find when grown up and engag'd in the World. You are now more receptive of Instruction, from a Sense of your Ignorance, and as being freed from many Prejudices. Your Hearts are softer, and more apt to be affected with the Promises and Threatnings of the Word, than when your Consciences shall be grown hard. You will now be more easily drawn to the Love of God, than when by the Examples and Importunities of your sinful Companions or Acquaintance you shall find yourselves miserably hamper'd and ensnar'd. On all these Accounts, the present Season
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of your Life is for yourselves the fittest to engage in Religion.

Secondly, It is so in point of *Acceptance with God*. He exceedingly delights in your first Services; therefore under the Law he claim'd a peculiar Property in the *first-Fruits* and *first-Born*. I have already sufficiently prov'd the strong Assurances there are, that upon your early seeking God, he will be found of you. Why then should you omit this happy Time of your Life? Be not detain'd by the delusive Pleasures of Sense, and so deprive yourselves of those solid and lasting Joys wherewith Religion will entertain you. Do not pretend Difficulties, seeing God is ready to afford you his Assistance; and that if now you will hearken to his Counsel, *He will pour out his Spirit unto you, He will make known his Words unto you*, Prov. 1. 23. Oh then *seek the Lord while he may be found, call ye upon him while he is near*, Isa. 55. 6. For since you *must* seek him and find him too, or be miserable for ever; why should you not chuse that which you see is the best time for so weighty a Purpose? But to conclude,

8ly. And lastly, Be exhorted to seek the Lord in this early Time of your Life, from the apparent Hazard of delaying it for the future. For *first*, you know not whether you shall live to future time. Many Children and young People die. Your Life is not
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at your own Disposal, but in the Hands of God; and being Tenants at will, he can turn you out whensoever he pleases. And you have reason to fear lest he should destroy you, if you shall abuse yourselves with filthy and abominable Lusts, who were made to be Temples for his Service; since it is said, *If any Man defile the Temple of God, him shall God destroy,* 1 Cor. 3. 17.

But again, If you delay this most necessary Business to some further Time, let me ask you, what is the Time you have fix'd? To say you will do it some time or other, is to say nothing, and is only an Argument of the Insincerity of your Hearts. It is but a meer put-off, and a plain Indication you do not heartily design it. If you have fix'd the Time, pray what Reasons are there you should not set about it now as well as then? Is it because you have Business of greater Importance upon your Hands? This is impossible. Is it that you think you shall then be more at leisure, and freer from Incumbrance? This is contradicted by general Experience.

The true Reason then must be, that you love your Sins to such a degree as you will not part with them. And do you think the Love of your Sins, and the Difficulty of parting with them, will be diminish'd or abated by your *continuing* to love them, and accustoming yourselves *more and more* to the Practice
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of them? Are not Habits confirm'd by the Repetition of Acts? Will not your Corruptions and Vices take deeper and faster Root, the longer they are suffer'd to grow? Is there any more absolute Tyrant in the World than Custom? It is then most certain, that by putting off your Duty for the present, you will make it but the harder to you afterwards. Your Difficulties will increase in proportion to your Delays. What now might comparatively be done with ease, you may hereafter find to be insuperable. So that if this be at bottom the true Reason, it is plain, if it ought to have any Force now, it will have much more hereafter, and so continue to your Lives End.

But last of all. By your delaying to seek God till hereafter, shall you do him more Service than if you began now? Or do you think it will be any Comfort, to reflect hereafter on the grievous Sins and Follies of your Youth, and on having lost the most precious Opportunity of your Life? Will it help you to remove the Doubts and Fears you may have hereafter of your Sincerity? Or will it make your Death easie? Is not the contrary to all this most true?

Let me ask you once more; Granting you should live as long as you hope, do you know for certain that God will then be found of you? Has he promis'd to be your Servant,
to

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to attend your leisure, and that it shall be all one with him whether you seek him now or any other time? Do you think that you shall be as acceptable to him after you have spent the best of your Time and Strength in the Service of the Devil, or that he will take up with any Remains you shall bring him?

But furthermore; if upon slipping this favourable Opportunity, you shall put it off to the last (as it is not unlikely you will) are you sure that God will afford you his Grace after the Affronts and Provocations you have given him all your Life long? And yet without his Grace, how can you either seek or hope to find him? Or do you imagine he will accept of those faint and flattering Devotions, which when left to yourselves you will give him, and which only the meer Terror of your Consciences may extort from you, when you shall find you are not long for this World? Will you then quit so gracious a Season as you have now in your Hands, for such Uncertainties and Improbabilities as these? O what Madness and Folly must it be!

Why thus, *Children and young People*, I have endeavour'd to set before you some of those Motives and Inducements by which I would persuade you to enter yourselves betimes in the Service of God. And now after all these I might further provoke you by Example, and

and shew you how the greatest Favourites of Heaven, those whom God hath admitted to the nearest Intimacies, whom he hath ordinarily honour'd to do him the most signal Service in his Church, have been those who lov'd and fought him in their Youth. Of this I might produce you many Instances from the Scriptures, such as *Joseph, Samuel, David, Josiah, John* the Baptist, *John* the Beloved Disciple, *Timothy*, with many more : and it would be endless to recite what might be produc'd from other Historys. I shall for the present desire you to consider only the Instance which has given occasion to this Discourse,

SHE was one who made an early Dedication of Herself to God ; and how happy was it for her that she did so ! What a miserable Disappointment would she have met with, had she from a Presumption of long Life, delay'd this weighty Concern to a further Time ! But she improv'd the Day of her Grace, and it now appears how wisely she consulted her best Interest herein. For she found, to her unspeakable Comfort, the Advantage of it, by having the Promise of the Text made good unto her in a remarkable manner, as appears from the Account of her Life.

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Her DEATH, which was before she had compleated the *Eighteenth* Year of her Age (tho she was a healthy Person) should instruct young People not to put off the most important Business they have in this World to Futurity, seeing it is uncertain whether they shall go beyond the present Stage of their Life. This may be your only Opportunity; but suppose otherwise, to be sure you will never meet with a better. Besides, Her Example should give you great Encouragement: for She, by making Religion her first Work, escap'd most of those Difficulties, which others cause by their Delays; had large Experience of the Love of God; found the greatest Pleasures in conversing with him; made sure of her Everlasting Happiness, and prevented the Consternation and Misery of an unforeseen and unexpected Death.

Let what then has been said awaken and excite you; and let me beseech you, *Children*, if you have not done it already, to resolve now to forsake the crooked Paths of Sin, and *flee* those *youthful Lusts*, which war against the Soul. Set yourselves forthwith to seek the Lord your God; read his Word, attend upon his publick Worship, pray to him as well as you can, and beg the Holy Spirit, that he may enlighten your dark Minds, and *guide your Feet into the Way of Peace*. And if thus you seek him, as others

others before you have done, you may expect to meet with the like Favour and Success: *For there is no respect of Persons with God; but whosoever shall call upon the Name of the Lord, shall be sav'd.*

However, if you make light of all that has been said, and chuse the Way of Sin, and walk in the Imagination of your evil Heart, you may so far provoke God's Anger against you, as that he may either prevent your having any further Opportunity, by cutting you off (as it is said of *the Wicked*, that they *shall not live out half their Days*) or not suffer it to be of any avail. But I come,

2. To a Word of Exhortation to those that have pass'd the Time of their Youth. As to you, *my Brethren*, I confess it is much to be lamented, that you have let slip the most advantageous Season of your Life, and which there is no Possibility of recalling. The Thought of which should afflict and humble you; and could it do this, it would bespeak Hope in your Case. But, alas! it is most Mens Unhappiness, that when they have lost their best time through Presumption, they give up the rest in Despair. They thought it too soon to be religious in their Youth; and when Manhood or Years come upon them, they think it too late. Thus, through the subtil Stratagems of the Devil, and the Love of fleshly Ease, they throw away their precious and immortal Soul, a Jewel

which they ought to value more than the whole World.

But give me leave to close this Discourse in a few Words to you. Let me beg of you to use the Understanding and Consideration of Men. Is it not as much your Duty *now* to seek God as ever? Are you not under as strong Obligations to it? Have you done ill in mispending the past Part of your Life, and can it be well to persist? Moreover, does your Delay make this Affair any whit the less necessary? Does it not as much concern you to look to it as ever? And since you have lost one fair Opportunity, Should you not take care lest you do the like by the rest?

Will you reply, that your Difficulties are grown greater? *Ans.* Shall any Difficulty be oppos'd to that which must be done, and which upon no Consideration whatsoever ought to be left undone? And cannot God's Grace be sufficient for you? Without this you would at no time have been able savingly to turn to God; and if it shall please him to assist you by his Grace, can he not give you enough to help you over the greatest Difficulties? *Is any thing too hard for the Lord?* Gen. 18. 14. *With God nothing shall be impossible,* Luke 1. 37.

But lastly, Will you say, Alas! 'tis in vain to expect the Grace of God, after we have so long withstood his kind and merciful Offers?

I answer, There would indeed be no Injustice, should he deny such as you his Grace, but you are not sure he will; and ought you not to seek it, tho upon the greatest Uncertainty, rather than plunge yourselves into most certain and unavoidable Ruin? If we Ministers of the Gospel are to *exhort with all Long-Suffering*, and with Meekness to *instruct even those that oppose themselves*; will you not encourage yourselves to try, if *peradventure God will give you Repentance*? 2 Tim. 4. 2. & 2. 25.

And tho you have not the same Assurances with young People, but have forfeited that great Privilege of a Claim that was given you in Baptism, yet there are many solid Grounds for Hope, would you but once apply your Minds to this Business, and were as much concern'd to save your Souls as you are to provide for your Bodies. It is your Mercy that you still enjoy the Gospel, and live under the Ministry of the Word, which is continually making the freest Offers and most friendly Invitations to you. Besides which, God is daily loading you with his Benefits, on purpose to melt and engage your Hearts; and even his Design, by your Afflictions, is to make you seek him: and furthermore, he lengthens out his Patience, and waits to see if you will give him the Opportunity to be gracious unto you. And tho it be true, you will never do any thing effectually without
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his Grace, yet if you exert the little Power you have, and from a Sense of the Want of Grace would apply to him for it, he would not be behind hand with you, nor should you have reason to complain. The only thing then which must render your Case desperate, is your not coming to him *that you might have Life*, John 5. 40. If you go without the Grace of God, it will not be because he refuses it, but because you refuse to seek it. O then! why will you *despise the Riches of his Goodness, and Forbearance, and Long-Suffering, not knowing, or not considering that the Goodness of God leadeth you to Repentance?* Rom. 2. 4.

O let me pray and beseech you, if you have any Sense of God's Mercy, or of his Wrath, any Respect for your Souls remaining with you, to repent of your past Neglects, and turn to God out of hand! Delay it no longer. Let it suffice you to have squander'd away so large and valuable a Portion of your Life already. Resolve to redeem, if it be possible, the Time which you have lost, and should have carefully improv'd. Do not *on the one hand* cherish an idle Presumption, that there is still time enough, or that a few penitent Words and Sighs at Death shall atone for all the Sins of your Life; neither be *on the other hand* like those desperate Wretches, Jer. 18. 12. who said there is no hope, but we will walk after our own Devices, and we will every one do the Imagination of his evil Heart.

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Oh if you would but come to God now he invites you, even by these Lines which you are reading ; if you would make the Experiment, if you would set yourselves as heartily to it, as you do about an Affair of Moment, you would not, I am persuaded, repent your Labour. But if it be your Resolution to persist in Sin, to walk in the Vanity of your Mind, and after the Lust of your Hearts ; I shall only say, that the time will come, when you shall not be able to forbear calling upon God, but he will not hear ; you shall seek him early, but you shall not find him ; because that when Time was, you hated Knowledge, and did not chuse the Fear of the Lord ; you would none of his Counsel, you despis'd all his Reproof : Therefore shall you eat of the Fruit of your own Way, and be fill'd with your own Devices. For the turning away of the Simple shall slay them, and the Prosperity of Fools shall destroy them.

F I N I S.

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